

Confession of FAITH

Containing the Substance

Of all the Fundamental

ARTICLES

IN THE

Larger Confession, made by
the Elders of the Baptist
Churches,

Owing Personal Election
Final Perseverance.

Acts 24. 14. After this was solemnly
sworn, so making the said
members, believing all things contained
in the Law and the Prophets.

LONDON:
Printed by the Baptist Church.

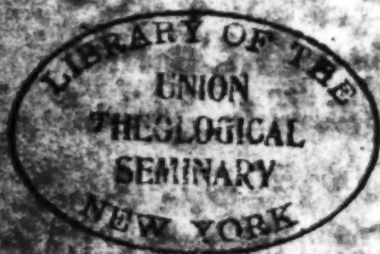


THE
ARTICLES
OF THE
FAITH
OF THE
CHURCH OF CHRIST
OR
Congregation meeting
at *Horsley-down*.

BENJAMIN KEACH, Pastor.

As asserted this 10th of the 1st
Month, 1697.

LONDON;
Printed in the Year 1697.



To the Congregation
with whom I am a Mem-
ber (and the unworthy
Overseer) who are in God
the Father, and in our
Lord Jesus Christ; Grace
Mercy and Peace be mul-
tiplied.

Most Dear and Beloved in Christ:

I Hope I can say (with the holy
Apostle) that you are by me
dearly beloved, my Joy, and
my Crown; yea you are my Ho-
nour, and in you I would rejoice,
being the Ornament of my poor
Ministry, by which the most of you
have (through the Blessing of God)
been converted to Jesus Christ: and
if you stand fast in the Faith in one
Spirit, striving together for the
Faith of the Gospel, and do adorn

The Epistle

your Profession, living in Love, and endeavouring to keep the unity of the Spirit in the bond of Peace, you will cause my latter days to be most sweet and comfortable to me, after all those Troubles, Sorrows, and Reproaches I have met with, both from within and from without. Evident it is God hath most eminently appeared to strengthen your hands: tho the Archers have sorely grieved you, and shot at you, yet your Bow abideth in strength; and that the Arms of your Hands may still abide strong by the Arm of the mighty God of Jacob, shall be my continual Prayers.

My Brethren, I here present you with that which you have so long waited for, and desired me to endeavour to do, viz. to state an account of the most concerning Articles of your Faith, which you have heard read, and have approved of, and which I thought
good

Dedication

good no longer to delay the doing
of. (1.) Not knowing how soon
I may put off this Tabernacle,
and therefore would leave behind
me an account of that holy Doc-
trine and Order, in which through
Grace you are established (for at
your desire also I have drawn up
the whole Rules of your holy Dis-
cipline, which you may have ad-
ded unto this, and bound up to-
gether). (2.) And the rather
I have done this, because the Ge-
neral and more Large Confession
of the Faith of our Churches, is now
out of Print; but that is not all,
for that being 12 d. price, some
cannot well purchase it. (3.) And
also that all Men may see what
our Faith is, and that we differ
not from our Brethren who bear
other Names in any Fundamen-
tal Point or Article of Faith; and
that they may discern the differ-
ence between you and some that
bear the same Name with you.

The Epistle

(4) Tho you agree in the general with all other Churches of the same Faith, in all those Articles there inserted, yet therein your whole Faith is not comprehended, viz. that of Imposition of Hands upon baptized Believers as such, and singing of Gods Praise, &c. because some of our Churches dissent from us therein: yet my desire is you would nevertheless shew all Tenderness, Charity and Moderation to such as differ from you in those Cases, and not refuse Communion with them; and indeed your late sweet Temper appears to be such, that I need not press you in this. All that I shall say more, is to entreat you to labour after Holiness, and to awake out of sleep, that you may adorn your sacred Profession, and prepare to meet the Lord; that as you have a good Doctrine, you may also have a holy and good Conversation;

Dedictory.

tion; and then we need not fear
who can harm us, whilst we are
followers of that which is good.
O let us hear one with another.
and if in any thing we differ,
let us avoid all Animosities.
Brethren, great things are near,
watch and pray, look out and be
ready. But at present I shall con-
clude with the words of the Apo-
stle, Finally, Brethren, fare-
wel; be perfect, be of good
comfort, be of one Mind, live
in peace, and the God of Love
and Peace shall be with you.

So prays your unworthy-Brother,
Pastor, Overseer, and Servant,
who earnestly desires your Pray-
ers also,

From my House
in Freemans-lane
by Horsley-down,
Southwark.
Aug. 16. 1697.

B. Keach.

That the following Articles
contain what the foresaid
Church believes concerning
those Truths asserted there-
in, we whose Names are
hereunto subscribed, do tes-
tify in the Name and by the
Appointment of the whole
Congregation, the 10th day
of the 6th Month, commonly
called *August*, 1697.

B *Benjamin Keach*, Pastor.
Benjamin Stinton, Teacher.

John Roberts,
Edward Foley,
Joshua Farrow,
Tho. Stinton,
John Valley,
Isaac Ballard,
John How, sen.
Edward Newbury,
Tho. Turner,
John Seamor,

Deacons.

James

Epbraim Wilcocks,
James Wilmott,
Daniel Dimes,
Richard Thorbalt,
John Weston,
John Clark,
Tho. Ayers,
John York,
George Starkey, sen.
Benj. Harris,
George Starkey, jun.
John Beavis,
Tho. Hill,
Joseph Berry,
William Farnsworth,
Joseph Jennings,
John Fowle, sen.
Tho. Fowle,
John Fowle, jun.
Henry Skeer,
John Greensmith,
Jeremiab Lions,
William Putman,
Nath. Holden,
William Cattrel,
Tho. Harvey,

Tho. Richford,
Joseph Worley,
Peter Carter,
William Forister,
Sam. Cox,
John Sparke,
James King,
William Deale,
Simon Agars,
John Hoar, jun.
Tho. Gunning,
William Adams.

The

The Articles of Faith of
the Church of Christ
meeting at *Horsley-*
Down.

*Of God, and of the Holy
Trinity.*

I. **W**E do believe, de-
clare and testify, *Joh. 1. 1-3*
that there is but *Joh. 1. 3*
One Only Living *Psal. 104. 1*
and True God, who is a Spirit In-
finite, Eternal, Immenſe and Un-
changeable in his Being, Wiſdom, *Pſal. 104. 2*
Power, Holineſs, Juſtice, Good- *Eccl. 1. 1*
neſs, Truth and Faithfulneſs. *Rev. 4. 8*

II. That there are three Perſons
in the Godhead, the *Father*, the
Son, and *Holy Spirit*; and that *theſe*
three are One God, the ſame in Ef-
ſence, equal in Power and Glory. *Joh. 1. 1-3*

Of the Decrees of God.

Eph. i. 4, 11.
Rom. 9. 22, 23.
III. **T**HAT the Decrees of God are his Eternal Purpose according to the Counsel of his Will, whereby for his own Glory he hath foreordained whatsoever comes to pass, even those Evils that his Wisdom and Justice permits for the manifestation of the Glory of those his Attributes: And that God executes his Decrees in the Works of Creation and Providence.

Of Creation.

Gen. i.
Gen. i. 1, 2.
IV. **T**HAT the Works of Creation are God's creating all things of nothing by his Word of Power, in six days, and all very good. That God created Man *Gen. i. 26.* Male and Female, after his own *Gen. i. 27.* Image, in Knowledge, Righteousness, and Holiness, with Power and *Gen. i. 28.* Dominion over the Creatures.

Of God's Providence.

V. WE believe that God's Works of Providence are his most holy, wise, and powerful preserving, and governing all his Creatures, and their Actions.

Of the holy Scriptures.

VI. WE believe the holy Scriptures of the Old and New Testament are the Word of God, and are the only Rule of Faith, and Practice; all things being contained therein that are necessary for us to know concerning God, and our Duty unto him, and also unto all Men. That all Persons ought to read, hear, and understand the ho'y Scriptures. That the Light of Nature, and Works of Providence, tho they declare plainly there is a God, yet not so effectually as the holy Scriptures; nor can we know without them how, and in what space of time God created all things. Neither can we any other ways but by

John 1. 30, the holy Scriptures to the Know-
 ledge of Christ the blessed Media-
 tor, which indeed none can saving-
 ly know but by the Word and Spi-
 rit of God.

Of Original Sin.

VII. WE do believe, that God
 Gen. 1. 1, 2, 3, 26, 27, 28, having created Man,
 Gen. 2. 2, 3, he entered into a Covenant of Life
 Gen. 2. 3, 4, with him, upon the condition of
 Gen. 2. 17, perfect Obedience; making the
 Gen. 2. 8, first *Adam* a common Head to all
 Gen. 2. 9, his Seed: and that our first Parents,
 Gen. 2. 10, being left to the freedom of their
 Gen. 2. 11, own Will, fell from the Estate
 Gen. 2. 12, wherein they were created, by
 Gen. 2. 13, eating of the forbidden Fruit: and
 Gen. 2. 14, that *Adam* being set up as a pub-
 Gen. 2. 15, lick Person, we all sinned in him,
 Gen. 2. 16, and fell with him into a state of
 Gen. 2. 17, Sin, of Wrath and Misery; the
 Gen. 2. 18, Sinfulness of which state consists
 Gen. 2. 19, in the guilt of *Adam's* first Sin, the
 Gen. 2. 20, want of Original Righteousness,
 Gen. 2. 21, and the Corruption of our whole
 Gen. 2. 22, Nature: from whence all actual
 Gen. 2. 23, Sin proceed, as Water out of a
 Gen. 2. 24, Pipe, and an unclean Fountain.

(72)
So that not only by Imputation
all Men became sinners in the first
Adam, but also the same cor-
rupt Nature is conveyed to all his *Job 11. 12.*
Posterity, who descend from him *& 15. 16.*
in ordinary Generation. *& 23.*

By this Sin all Mankind lost the
Image of God, and Communion *Col. 1. 10.*
with him, being liable to all the *Ec. 1. 12.*
Miseries of this Life, and to Death *Ps. 51.*
itself; and also are dead in Sins and
Trespases, and obnoxious to the
Wrath of God, and the eternal
Pains of Hell for ever. Hence we
say that all are conceiv'd and born *Ex. 2. 2.*
in Sin, and are the Children of
Wrath, even the Elect as well
as others, being wholly defiled in
all the Faculties and Parts of Soul
and Body, and utterly indispos'd *Gen. 6. 5.*
and disabled to do any thing that *Rom. 7.*
is spiritually good, and wholly in-
clin'd with a strong propensity to *14. 18.*
all things that are evil. *17. 23.*

Of Man's Free-will.

VIII. **W**E believe Man in his
state of Innocency
had freedom of Will to do good,
but

but by the Fall he hath utterly lost
Gen. 3. 2. all that Power and Ability, being
 3. woefully depressed in all the Facul-
 ties of his Soul; there being in the
 Will and Mind of all naturally
Gen. 8. 7. much Enmity against God, and a
 total aversion to him, and to eve-
Job 34. 12. ry thing that is spiritually good;
 loving Darkneſs, and rebelling a-
 gainſt the Light.

But when a Man is renewed by
Gen. 4. 28. Divine Grace, tho there is no force
Col. 1. 21. put upon the Will, yet it is made
Gen. 1. 20. willing, and acts freely, in the day
 3. of God's Power: tho the Work is
Act. 9. 11, not perfect in any Faculty in the
Gen. 4. 23. Regenerate, nor will be in this Life.

Of Chriſt the Mediator.

IX. **W** E believe that God ha-
 ving, out of his own
Gen. 1. 4. meer good Pleaſure, and infinite
Gen. 2. 20. Love, elected ſome Perſons of
Gen. 1. 21. the loſt Seed of the firſt *Adam*
Gen. 3. 21, unto everlaſting Life, from all
Gen. 1. 22. Eternity, did enter into a Cove-
Gen. 3. 6. nant of Grace with the ſecond Per-
Gen. 1. 14. ſon of the Trinity, (who was ſet
Gen. 4. 4. up as the common Head of all the
 Elect.)

(7)
Elect) to deliver them out of the state of Sin and Misery, and to bring them into a state of Salvation and eternal Happiness.

That the *second Person* in the Godhead, (being the eternal Son of God, Coessential, and Coequal with the Father) according to that holy Covenant and Compact that was between them both, became Man, or assumed our Nature, and so was, and continueth to be God and Man in two distinct Natures, in one Person for ever. And that he the Son of God by his becoming Man, did take unto him a True Body, and Reasonable Soul, being conceived by the holy Spirit in the Womb of the Virgin, and was born of her, yet without Sin.

Of the Offices of Christ.

WE believe that the Lord Jesus Christ, who is our Redeemer, and the one blessed Mediator between God and Man, exerciseth a threefold Office, both the Office of a Priest, the Office of a King, and the Office of a Prophet.

First, That he executeth the
 Heb. 2. 17. Office of a Priest, (1.) In his
 Heb. 7. 24. once offering up himself a Sacri-
 Heb. 15. 14. fice, to satisfy Divine Justice, and
 15. 16. to reconcile God to us, and us to
 1. Heb. 2. 2. God. (2.) And in making conti-
 Heb. 7. 25. nual Intercession for us, that the
 Heb. 10. 21. Merits of his Blood may be made
 Heb. 10. 24. effectual unto us.

Secondly, That he executeth the
 Heb. 13. 22. Office of a King in subduing us
 Heb. 1. 2. unto himself, and in giving us Laws
 Heb. 1. 15. and holy Precepts, by which we
 Heb. 10. 25. ought to walk; and also in his re-
 Heb. 10. 10. straining and conquering all his,
 and our Enemies.

Thirdly, That he executeth the
 Heb. 3. 23. Office of a Prophet, in revealing
 Heb. 1. 18. to us by his Word and Spirit, the
 Heb. 1. 10. whole Will of God concerning
 Heb. 1. 12. all things that appertain to Faith
 Heb. 1. 15. and Practice.

Of Christ's Humiliation and Exaltation.

Act. 4. 4. XI WE believe that Christ's
 Heb. 1. 2. Humiliation consisted
 Heb. 1. 10. in that great Condescension of his
 Heb. 1. 12. in assuming our Nature, and

born in a low condition, made under the Law, undergoing the many Miseries of this Life, the Wrath of God, the Curse of the Law, and the ignominious Death of the Cross, continuing under Death for a time.

And that his Exaltation consisteth in his rising again from the dead the third day, and in his ascending up into Heaven, in sitting at the Right-hand of God, Angels, Powers, and Principalities being made subject unto him; and in his being made Judge of the quick and dead.

Of effectual Calling.

XII. **WE** do believe that we are made Partakers of the Redemption purchased by Christ, by the effectual Application of his Merits, &c. unto us by the Holy Spirit, thereby uniting us to Christ in effectual Calling: And that effectual Calling is the Work of God's Free Grace, who by his Spirit works Faith in us, who are altogether passive there

1 Cor. 1. 9. therein; and convincing us of Sin
 2 Tim. 1. 9. and Misery, enlightning our Minds
 2 Pet. 1. 2. in the Knowledge of Christ, and
 13. 14. renewing our Wills, and changing
 Acts 2. 37. our whole Hearts, he does per-
 8: 20. 18. swade and enable us to imbrace
 Exe. 36. Jesus Christ freely, as he is offered
 27. in the Gospel.
 John 6. 44.

43.

Of Justification.

XIII. **WE** do believe Justifica-
 tion is a free Act of
 Rom. 3. 23. God's Grace, through that Re-
 24. 25. 26. demption which is in Christ, (who,
 as our Head, was acquitted, justi-
 28. 1. 5. 7. fied, and discharged, and we in
 29. 3. 7. him, when he rose from the Dead)
 and when applied to us, we in our
 Rom. 4. 15. own Persons are actually justified,
 16. 17. 18. in being made and pronounced
 20. 1. 20. righteous, through the Righteous-
 22. 3. 21. ness of Christ imputed to us; and
 all our Sins, past, present, and to
 come, for ever pardon'd; which
 is receiv'd by Faith alone. And
 that our Sanctification, nor Faith
 it self, is any part of our Justifica-
 tion before God; it not being ei-
 ther the Habit, or Act of Believing.

or any Act of Evangelical Obedience imputed to us, but Christ, and his active and passive Obedience only, apprehended by Faith: *Act. 13. 39.* and that Faith in no sense tends to make Christ's Merits more satisfactory unto God; but that he was as fully reconciled and satisfied for his Elect in Christ by his Death before Faith as after; otherwise it would render God only reconcilable, (not reconciled) and make *Phil. 3. 9.* Faith part of the Payment or Satisfaction unto God, and so lessen the Merits of Christ, as if they were defective or insufficient. *Rom. 10. 4.* Yet we say, it is by Faith that we receive the Attonement, or by which means (as an Instrument) we come to apprehend and receive him, and to have personal Interest in him, and to have our free Justification evidenced to our own Consciences.

Of Adoption.

XIV. WE believe Adoption is an Act of God's Free Grace, whereby such who were the Children of Wrath by Nature, are

John 1. 10. are received into the Number, and
Rom. 8. 14. have Right to all the Privileges of
Gal. 2. 16. the Sons of God; and that such
1 John 3. who are adopted, are also by the
1. 2. Spirit regenerated, and hence said
Rom. 4. 7. to be born of God.
Rom. 9. 1.

Of Sanctification.

1 Thess. 2. XV. **T**HAT Sanctification is the
13. Work of God's Free
Rom. 4. 13. Grace also, whereby we are re-
Rom. 6. 5. newed in the whole Man after the
7. Image of God, and are inabled
Rom. 8. 29. more and more to die unto Sin,
30. and live unto Righteousness. And
Rom. 5. 1, 2. that the Benefits we receive, and
3. which flow from or accompany
14. 17. Justification, are Adoption, San-
15. 4. 12. ctification, Peace of Conscience,
16. 11. 3. Manifestations of God's Love, Joy
17. 1. 6. in the Holy Ghost, an Increase of
Grace, an Assurance of eternal Life,
and final Perseverance unto the
end.

Of

Of the Souls of Men at Death.

XVI. **W**E believe, that at 1 Cor. 15.
Death the Souls of - 42.
Believers are made perfect in Ho- Mat. 24. 29.
nour, and do immediately pass in- Mat. 10. 31.
to Glory; and their Bodies dying 1 Job. 3. 17.
in Union with Christ, or dying in 1 Cor. 13.
the Lord, do rest in their Graves 12.
till the Resurrection, when they 1 Thess. 4.
shall be raised up in Glory. And 17, 18.
that their Souls being reunited to 2 Cor. 5. 1.
their Bodies, they shall be openly Psal. 1.
acknowledged, and acquitted, and 22.
made compleatly blessed, both in
Soul and Body, and shall have the
full Injoyment of God to all Eter-
nity. And that the Souls of the Luk. 16. 25.
Wicked at their Death are cast 1 Pet. 3.
into Hell, or are in Torment: and 19, 20.
that their Bodies lie in the Grave
under Wrath, and shall by virtue of
the Power of Christ be raised from
the Dead; and their Souls being
re-united to their Bodies, shall be
judged and condemned, and cast
into a Furnace of Fire, or into un-
speakable Torment, with the Devil
and his Angels, for ever and ever. 2 Thess. 1.

Of the Law.

XVII. WE believe God requires Obedience of Man, and that the Rule of that Obedience is the *moral Law* as it is in the Hands of Christ; which teacheth all Persons their Duty to God, and to Man; the Sum of all being this, to love the Lord our God with all our Hearts, with all our Souls, and with all our Strength, and our Neighbours as our selves. And that tho the Law is abolished as a Covenant of Works, and as so considered, we *are dead to it, and that dead to us;* yet it remains as a Rule of Life and Righteousness for ever.

XVIII. We believe no more Man, since the Fall, is able in this Life perfectly to keep the Holy Law of God; and that every Offence against the Law deserves eternal Death, tho some Sins are more heinous in God's Sight than others.

And that God, as a simple Act of Mercy, will not, doth not, pardon any Man; neither doth it seem consistent with his Holiness *Exod. 34. 5.* and Justice so to do, without a full Satisfaction: wherefore he substituted Christ in our room and stead, perfectly to keep the whole Law, and to die, or bear that Wrath which we deserved for our breaking of it; he being pleased in his infinite Love and Grace to transfer our Sins, Guilt and Punishment, upon his own Son, (who took our Nature upon him, as our blessed Head and Representative) that his active Obedience and Righteousness might be our just Title unto eternal Life; and his Death (who bore our Hell-Torments) be our full Discharge from the Wrath of God, and eternal Condemnation. *Rom. 3. 25. 26. Gal. 4. 4. 1 Pet. 2. 24.*

And that all who would receive this Title, and have this Discharge, so as to escape God's Wrath, and the Curse of the Law, must fly to Christ, and lay hold on him by Faith; which Faith is known by its Fruits, having lively, Sincere

2nd 2. 36. Sing, Soul-humbling, Self-abasing,
 Job 42. 5. Christ-exalting, and Heart-purify-
 1st Pet. 2. 7. ing Operations, always attending
 Job 4. 3. it.

Of Faith and Repentance

XIX. **WE** believe that Faith
 John 1. 12. is a saving Grace, or
 1st 2. 26. 3. 4. the most precious Gift of God;
 Phil. 3. 9. and that it is an Instrument where-
 1st 2. 2. 3. by we receive, take hold of, and
 wholly rest upon Jesus Christ, as
 offered to us in the Gospel. That
 1st 2. 37. Repentance unto Life is also a sa-
 ving Grace, whereby a Sinner,
 Job 1. 12. out of a true Sense of Sin, and
 1st 2. 3. 22. Apprehension of God's Mercy in
 1st 2. 31. 18. Christ, doth with Grief and Ha-
 1st 2. 36. tred of his Sins, turn from them.
 And that tho Repentance is in or-
 1st 2. 37. der of Nature called the first Prin-
 1st 2. 38. 17. ciple of the Doctrine of Christ,
 1st 2. 39. 2. yet we believe no Man can saving-
 1st 2. 40. ly repent, unless he believes in Je-
 sus Christ, and apprehends the
 Free Pardon and Forgiveness of
 all his Sins through the Blood of
 the everlasting Covenant, and the
 Sight and Sense of God's Love in

a bleeding Saviour; Being that easily thing that melts and breaks the stony Heart of a poor Sinner, as the Sight of a free Pardon from a Prince humbles the stout Heart of a rebellious Malefactor.

Of the Means of Grace.

XX. WE believe that the outward and more ordinary means, whereby Christ communicates to us the Benefits of Redemption, are his Holy Ordinances, as Prayer, the Word of God, and Preaching, with Baptism, and the Lord's Supper, &c. and yet notwithstanding it is the Spirit of God that maketh Prayer, Reading, &c. and specially the Preaching of the Word, effectual to the convincing, converting, building up, and comforting, through Faith, all the Elect of God unto Salvation.

And that it is the Duty of all, that the Word may become effectual to their Salvation, to attend upon it with all Diligence, Preparation, and Prayer, that they may

1 Pet. 2. receive it with Faith and Love, and
1. 2. lay it up in their Hearts, and prac-
Eph. 1. 19. 18 tise it in their Lives.

1 Thess. 4. 2.
2 Thess. 2.
10.

Of Baptism.

Jan. 1. 25.

XXI. WE believe that Baptism is a Holy Ordinance of Christ, or a pure Gospel-Institution; and to be unto the Party baptized, a sign of his Fellowship with Christ in his Death, Burial, and Resurrection, and of his being grafted into him, and of Remission of Sins, and of his giving himself up to God, through Jesus Christ, to walk in Newness of Life.

1 Pet. 3. 21
1 Cor. 12.
13.
2 Tim. 3. 16.
2 Tim. 20.
2 Tim. 6. 3.
4. 5.
Col. 2. 12.
13.
Gal. 3. 27.
Eph. 2. 28.

We also believe that Baptism ought not to be administered to any but to those who actually profess Repentance towards God, and Faith towards our Lord Jesus Christ.

2 Tim. 3. 16.
Gal. 3. 27.
2 Tim. 2. 28.

That the Infants of Believers ought not to be baptized, because there is neither Precept, or Example, or any certain Consequence in the Holy Scripture for any such Practice: And we ought not to be

2 Tim. 3. 16.
Gal. 3. 27.
2 Tim. 2. 28.

be wise above what is written. And that a human Tradition or Custom ought not to be regarded, but that it is sinful, and abominable.

We believe also that Baptism is only rightly administred by Immersion, or dipping the whole Body in Water, *into the Name of the* *Mat. 28.* *Father, and of the Son, and of the* *19, 20.* *Holy Spirit ; according to Christ's* *Mat. 3. 16.* *Institution, and the Practice of* *Joh. 3. 23.* *the Apostles ; and not by sprink-* *Acts 8. 38.* *ling, or pouring of Water, or dip-* *Rom. 6. 3.* *ping some part of the Body in* *Col. 2. 12.* *Water, after the Tradition of Men.*

And that it is the indispensable Duty of such who are baptized, to give up themselves to some particular orderly Church of Jesus *Acts 2. 41.* *Christ, and to walk in all the* *42. 2.* *Commandments and Ordinances* *13. 14.* *of the Lord blameless : Baptism* *1 Pet. 3. 21.* *being an initiating Ordinance.*

(112)
Of a true Church.

XXII. **W**E believe a true Church of Christ is not *National*, nor *Parochial*, but doth consist of a number of godly Persons, who upon the Profession of their Faith and Repentance have been baptized, and in a solemn manner have in a Holy Covenant given themselves up to the Lord, and to one another, to live in Love, and to endeavour to keep the Unity of the Spirit in the Bond of Peace: Among whom the Word of God is duly and truly preach'd; and Holy Baptism, the Lord's Supper, and all other Ordinances are duly administred, according to the Word of God, and the Institution of Christ in the Primitive Church: watching over one another, and communicating to each other's Necessities, as becometh Saints; living Holy Lives, as becomes their sacred Profession; and not to forsake the assembling themselves, as the manner of some

is; or to take leave to hear where they please in other Places when the Church is assembled, but to worship God, and feed in that Pasture, or with that Church, with whom they have covenanted, and given up themselves as particular Members thereof.

Of Laying on of Hands.

XXIII. WE believe that *laying on of Hands* 1th. 5. 12. 2. 6. 1. 2. Afts 6. 6. 19. 5.
(with Prayer) *upon baptized Believers, as such,* is an Ordinance of Christ, and ought to be submitted unto by all such Persons that are admitted to partake of the Lord's Supper; and that the end of this Ordinance is not for the extraordinary Gifts of the Spirit, but for a farther Reception of the Holy Spirit of Promise, or for the Addition of the Graces of the Spirit, and the Influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary Gifts

it being appointed for our spiritual Nourishment, and Growth in Grace, and as a farther Engagement in, and to all Duties we owe to Jesus Christ, and as a Pledg of his eternal Love to us, and as a Token of our Communion with him, and one with another. And that due Preparation and Examination is required of all that ought to partake thereof; and that it cannot be neglected by any approved and orderly Member without Sin.

Of Church-Officers.

XXV. WE do believe that every particular Church 1 Tim. 3.
of Christ is Independent; and 1, 2, &c.
that no one Church hath any Priority Tit. 1. or Super-intendency above or over another: and that every Church ought to be *Organical*: that an *Elder*, or *Elders*, a *Deacon*, or *Deacons*, ought to be elected in every Congregation, according to those holy Qualifications 1 Tim. 3.
laid down in the Word of God: 1. — 12.
and that the said Elders and Deacons

cons so chosen, ought solemnly to
 Tit. 1. 5. be ordained with Prayer, and lay-
 6, 7, 8. ing on of Hands of the Eldership.
 All: 13. 3. That such Churches as have not
 1 Tim. 5. 22. Officers so ordained, are disorder-
 & 4. 14. ly, there being something
 wanting.

Of Prayer.

Phil. 4. 6. XXVL WE believe Prayer is
 Psal. 65. 2. a holy Ordinance
 John 4. 23. of God, and that it ought to be
 1 Pet. 2. 5. performed by the Help and Assist-
 Rom. 8. 26. ance of the Holy Spirit; and
 John 5. 14. that not only the Prayer Christ
 Psal. 47. 7. taught his Disciples, but the whole
 Eccl. 5. 1, 3. Word of God is to be our Rule
 1 Sam. 5. 16. how to pray, and pour forth our
 Eph. 6. 18. Souls unto God: and that it is the
 1 Cor. 14. indispensable Duty of all godly Fa-
 14. milies (and others also) as well as
 Col. 4. 2. private Christians, daily to pray
 Job. 24. for all things they need, and to
 19. give Thanks every Day for all
 Gen. 18. 19. good things they receive: and that
 the Omission of this Duty is a
 great Scandal to Religion, and a
 great Evil when it is carelessly or
 negligently performed.

Of singing of Psalms, &c.

XXVII. **WE** believe that *singing the Praises of* God is a holy Ordinance of Christ, and not a part of Natural Religion, or a moral Duty only; but that it is brought under Divine Institution, it being enjoined on the Churches of Christ to sing Psalms, Hymns, and spiritual Songs, and that the whole Church in their Publick Assemblies (as well as private Christians) ought to sing God's Praises, according to the best Light they have received. Moreover, it was practised in the great Representative Church, by our Lord Jesus Christ with his Disciples, after he had instituted and celebrated the Sacred Ordinance of his Holy Supper, as a commemorative Token of Redeeming Love.

*Eph. 5. 19.
Col. 3. 16.*

*Acts 16. 25.
Heb. 2. 12.
Jam. 5. 13.*

*Mat. 26. 30.
Mark 14. 26.*

Of the Christian Sabbath.

XXVIII. **WE** believe that one Day in seven, ought to be solemnly observed in

Exod. 20.

the Worship of God; and that by *Moses's* Law the Jews and proselyted Strangers were to keep the *seventh Day*: but from the Resurrection of Christ the *first Day* of the Week ought by all Christians to be observed Holy to the Lord, that being called *the Lord's Day*; and the first time the Church met together after Christ's Ascension *Acts 20. 7.* was on the Day of *Pentecost*, which was the first Day of the Week, as Tradition hath handed it down: and on that Day the Church also met together to break Bread, and make Collections for the poor Saints: and no mention is made that any one Gospel-Church kept the Jewish Sabbath in all the New Testament. And we believe that an Apostolical Precedent is equivalent to an Apostolical Precept in this case.

Of

*Of Ministers, and their
Maintenance.*

XXIX WE do believe, that every Brother that hath received a Gift to preach, having first pass'd the Probation of the Church, and being regularly called by the same, ought to exercise the said Gift to the Edification of the Church when desired; and that no Brother ought to take upon him to preach, until he has a lawful Call so to do.

1 Tim. 4. 14.
Eph. 4. 11.
1 Pet. 4. 10.
Rom. 12. 6, 7.

Moreover, we believe that it is the indispensable Duty of every Church, according to their Ability, to provide their Pastor, or Elders, a comfortable Maintenance; as God hath ordained, that he that preaches the Gospel, should live of the Gospel, and not of his own Labour; but that he should wholly give himself up to the Work of the Ministry, and to watch over the Flock, being to be freed from all secular Business, and Encumbrances of the World: and

1 Cor. 9. 14.
Rom. 15. 27.
Gal. 3. 10.
1 Tim. 5. 17.

yet that it is abominable Evil for
any Man to preach the Gospel for
a *Ps. 5.2.* filthy lucre sake, but he must do
it of a ready mind.

Of the First Covenant.

Gen. 2. 17. **XXX.** WE believe that the first
Covenant, or Cove-
nant of Works, was primarily
made with *Adam*, and with all
Gen. 3. 12. Mankind in him, by virtue of
which he stood in a justified state
before the Fall, upon the condition
Gen. 10. 5. of his own perfect and personal
Ps. 5. 10 to Obedience. But by the Fall he
20. made himself incapable of Life by
that Covenant.

That the Law God gave by *Mo-*
ses to *Israel*, was of the same nature
Ex. 3. 19. of that given to *Adam*, being a se-
20. cond Ministration of it; but not
Gal. 3. 9. given for Life, but to make Sin ex-
12. ceeding sinful, and to shew how un-
Rom. 7. 7. able Man was in his fallen state to
Rom. 9. 10, 11, fulfil the Righteousness of God;
12, 13. and so (with the Ceremonial Law)
it was given in suberviency to the
Gal. 3. 10. Gospel, as a Schoolmaster to bring
sinners to Christ.

Of the New and Second
Covenant.

XXXI. WE believe the Cove-
nant of Grace was
primarily made with the second *Zech. 6. 12.*
Adam, and in him with all the
Elect, who as God-man, or Me-
diator, was set up from everlasting
as a Common Person, or as their *Rom. 5. 12.*
Head and Representative; who *24, 25, 26.*
freely obliged or engaged himself *He. 10. 26.*
to the Father for them, perfectly *10. 11.*
to keep the whole Law in their
Nature that had sinned, and to *Rom. 8.*
satisfy Divine Justice by bearing *Heb. 9. 17.*
their Sins upon his own Body, *10. 17.*
the Guilt of all their Sins, which
were laid upon him; and that he
sustained that Wrath and Curse in
his Body and Soul, that was due
to them for all their Transgression:
and having received these dis-
charges from Wrath and Condem-
nation, he gives it out to all that
believe in him, and obtain Union
with him, who are thereby brought
actually into the first New Cove-

(32)
nant, and have a personal Right
to all the Blessings thereof.

Of Election.

XXXII. **W**E do believe that
God from all E-
ternity, according unto the most
wise and holy Counsel of his own
Rom. 8. 29, Will, freely and unchangeably de-
20. 31. creed and ordained, for the ma-
nifestation of his own Glory, some
Angels, and some of the lost Sons
Mat. 13. 48. and Daughters of *Adam*, unto
eternal Life; and that their num-
ber is so certain and definite, that
it cannot be either increased or di-
minished: and that others are left
or passed by under a Decree of
Preterition. And that those of
Rom. 9. 11. Mankind that are predestinated
and fore-ordained, are particular-
1. 4. ly and personally design'd unto e-
4. 5. ternal Life: and these God, ac-
cording to his eternal and immu-
table Purpose, and good pleasure
of his Will, did chuse in Christ
1. 3. (the Head of this Election) unto
everlasting Glory, of his mere free
Grace, without any foreseen Faith

or Obedience and Perseverance therein, or any thing in the Creature as a Condition or Cause moving him therunto; and all this only to the Praise of his own glorious Grace.

Of final Perseverance.

XXXIII. **WE** believe all those whom God hath chosen, and who are effectually called, justified, and sanctified in Jesus Christ, can neither totally, *Rom. 8.28,* nor finally fall away from a state *29, 30, 31.* of Grace; but shall certainly persevere therein unto the end, and eternally be saved; and this by *Joh. 10.28,* virtue of their Election, or the immutable Decree of God, and *Rom. 8.38,* the unchangeable Love of God the Father; and by virtue of their *Rom. 8.39,* Union with Christ, together with *33, 34,* his Death, Resurrection, and Intercession; as also from the nature of the Covenant of Grace, and *2 Tim. 2.* Suretyship of Christ; and through the indwelling of the holy Spirit, who abideth in them for ever. *1 Cor. 6.28.*

Of the Resurrection.

XXXIV. **W**E believe that the Bodies of all Men, both the *Just* and *Unjust*, shall rise again at the last day, even the same numerical Bodies that die; tho the Bodies of the Saints shall be raised immortal and incorruptible, and be made like Christ's glorious Body: and that the dead in Christ shall rise first.

Of Eternal Judgment.

XXXV. **W**E believe that God hath appointed a 17.31. Day in which he will judg the World in Righteousness by Jesus Christ, or that there shall be a general Day of Judgment, when all shall stand before the Judgment-seat of Christ, and give an account to him for all things done in this Body: and that he will pass an eternal Sentence upon all, according as their Works shall be. 12.

Of Marriages.

XXXVI. **WE** believe Marri- *Gen. 3. 24.*
 age is God's holy
 Ordinance, that is to say between
 one Man and one Woman; and *Mat. 19. 5.*
 that no Man ought to have more
 than one Wife at once: and that *1 Cor. 6. 15.*
 Believers that marry, should mar-
 ry in the Lord, or such that are *Eph. 5. 5.*
 Believers, or Godly Persons; and
 that those who do otherwise, sin *Rom. 7. 4.*
 greatly, in violating God's holy
 Precept: and that Ministers as well
 as others may marry; for *Marriage* *1 Tim. 3. 4.*
age is honourable in all.

Of Civil Magistrates.

XXXVII. **WE** do believe the *Rom. 13. 1.*
 supream Lord
 of Heaven and Earth hath ordain-
 ed Magistrates for the good of
 Mankind: and that it is our Duty *Tit. 3. 1.*
 in all civil and lawful things to
 obey them for Conscience sake;
 nay, and to pray for all that are
 in Authority, that under them we
 may live a godly and peaceable
 Life:

Life : and that we ought to render
Mat. 22. 21. unto Cesar the things that are Ce-
sar's, and to God the things that are
God's.

Of lawful Oaths.

XXXVIII. WE do believe it
is lawful to take
Exod. 20. 7. some Oaths before the Civil Ma-
gn. 4. 2. gistrate; an Oath of Confirmation
Gen. 24. 9. being to put an end to all Strife:
Neh. 5. 12. nay, and that it is our Duty so
Job. 6. 16. to do when lawfully called there-
17. unto : and that those that swear,
ought to swear in Truth, in Right-
eousness, and in Judgment.

Of Personal Propriety.

XXXIX. WE do believe that
every Man hath a
17. just and peculiar Right and Pro-
priety in his own Goods, and that
20. 33. they are not common to others;
yet we believe that every Man is
obliged to administer to the poor
Saints, and to the publick Interest
of God, according to his Ability,
or as God hath blessed him.

FINIS.

POSTSCRIPT.

There is something contained in the 13th Article that may seem to want some Explication, in these words (speaking of a Man actually and personally justified) that his *Sins past, present, and to come, are all forgiven*: We believing that if any Sins of a justified Person were afterwards charged upon him, it must of necessity make a breach in his unalterable and everlasting Justification, which is but one Act in God; hence *there is no Condemnation to them which are in Christ Jesus*: yet I find an able and worthy Writer distinguisheth Pardon of Sin thus, viz.

Mr. Tho. Gilbert.

1. Fundamentally in Christ, as a common Person of all the Elect before Faith, which lieth in Christ making full Satisfaction for all their Sins, meriting Faith for them, &c.

2. Actual, of all the Elect in Christ on believing; this actual Pardon being nothing else but the actual Possession in their own Persons of their fundamental Pardon in the Person of Christ: And Dr. Tho. Goodwin speaks in the same purpose to which I agree. And thus

this actual Pardon of the legal Guilt is twofold.

1. Formal, of all their Sins past, removing their legal Guilt.

2. Virtual, of all their Sins to come, preventing their legal Guilt. Dr. Ames speaks to the same purpose, and many others. I cannot see how a Believer should be for ever formally justified from all Sins past, present, and to come, and yet not formally pardoned.

This Author which I have lately met with, distinguisheth well between Legal Guilt and Gospel Guilt; the first obliging to Divine Wrath, or eternal Punishment; the latter, i. e. Gospel Guilt, obliging to Gospel, or Fatherly Chastisement for Gospel-

Dr. Ames saith, that not only the Sins of a justified Person that are past are remitted, but also in some sort those to come. Num. 23. 21. Job. 34. yet he distinguishes between a formal and virtual Pardoning Sins past, the former are remitted, the latter are forgiven, and the latter are forgiven.

Sins. Now I see not but that as soon as a Believer is personally justified, all his Sins, tho' not yet committed, as to legal Guilt, or vindictive Wrath, i. e. that Guilt that obliges to eternal Condemnation, are pardoned; for the reason before.

Saith he, Virtual Pardon: is a Pardon of Legal Guilt where it would be. To which I reply, it is a legal Pardon.

that it never comes upon Believers, then it follows they were actually pardon'd before in that respect: yet he says, Sins cannot be said to be formally pardon'd before formally committed; but says, *no Guilt can come upon them to Condemnation, tho new Guilt*; yet no new legal Guilt, because always justified. We see no hurt if his Terms be admitted.

Object. What do Believers then pray for, when they pray for the Pardon of Sin?

Ans. 1. That God would not chastise them sorely, or afflict them as a Father, according to the greatness of their Offences.

2. That if his chastising Hand is upon us, he would be pleased graciously to remove it.

3. That he would be pleased to clear up to our Consciences, or give us the evidence of our Pardon through Christ's Merits, and that we may know we are compleat in Christ, or without spot before the Throne in our free Justification.

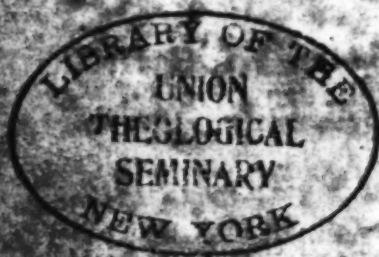
4. Nay, Believers are to pray to God to remove that Sin from them (saith this worthy Author) whose desert of Punishment cannot be removed from it; and so spread their Sins before the Lord in the highest kind of the

desire.

deepest demerit of all legal Punishment, so that they may put the higher accent upon the free Grace of God, and estimate upon the full Satisfaction of Christ, whereby their Persons are so fully freed from all actual Obligation to any Legal Punishment, the whole and utmost whereof their Sins deserve.

§. Moreover, that God would continue, and never revoke his most gracious Pardon, till he pronounceth the final Sentence of it at the day of Judgment, (as well this Author notes) for a renewed sense and assurance of its grant and continuance: and thus to pray, saith he, there are both Precepts and Promises.

FINIS.



W